

PRELIMINARY LESSONS

— IN —

METAPHYSICS,

— OR —

THE SCIENCE OF CHRISTIAN HEALING,

— BY —

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TWELVE LESSONS ON MENTAL HEALING.

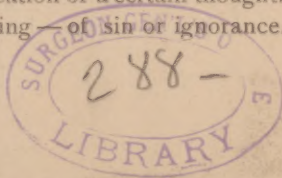
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## MENTAL, OR CHRISTIAN HEALING.

By EMIL KIRCHGEßNER, 49 Chester Square, Boston, Mass.

Truth is always infinite, and cannot easily be presented to consciousness in finite terms. I would kindly request the readers of *The Father's Love* to bear in mind the statement above, and be patient and sincere in the investigation of the subject of Mind cure. An inexperienced although philosophical mind cannot accept a doctrine or creed unless the principle thereof can be demonstrated through the process of metaphysical reasoning as closely and satisfactorily as a mathematical problem. Where interest and sincerity are present, the statements which I will give as a brief introduction of the subject, can be of much service to those seeking for light. To originality I lay no claim. Socrates, Plato, Jesus the Christ, Berkeley, and nearly all German philosophers, noble, Godlike men and women, philosophers or simple-hearted Christians, every mind that prays to God for truth's sake are the "thousand voices" which teach me to love the Lord my God. First and last, "let every man be fully persuaded in his own mind" that he may be able to face the worlds and heavens, not depending on how old or how new, not being obliged to make his creed of what others believe or don't believe, but demonstrating and saying, "Father and I are one." There is within every man a Godlike, thought-producing element which enables him to mould and fashion his mind, the only healing power. Solomon said: "As a man thinketh in his heart, so is he." If all men would *realize* this, disease would soon be forgotten. When we state the fact that disease only exists in mind, we do not mean to say that a given disease, as dyspepsia or rheumatism, is the instantaneous creation of a certain thought. Disease is the result of wrong thinking — of sin or ignorance.



All that man knows or is conscious of, he can perceive in mind or thought only. Thought, mind, or soul only is capable, so far as its own individuality is concerned, of giving existence to anything within or without. To cease thinking is equal to annihilation. Man has a free will. He can think either in one direction or another—good or evil. “There is nothing either good or bad but thinking makes it so.” Take away your thought or attention from any object, and you will not only withhold the attribute *good* or *bad*, but also the very existence which the object apparently involves, be it a horse, a tree, a man, a feeling, a thought,—anything,—it will be to you out of existence. Assuming that your thoughts were absorbed in a certain subject not concerning your material surroundings. Your eyes might be directed toward or upon an object—a picture, a tree, even a friend—unless I gave my attention to what you were saying, I would not *see* it. What would the world be to you without a mind to perceive it, see it? Unless we could think, creation would not only lack or be destitute of the attributes either good or bad, but would have no existence to us whatever. What can a person perceive or be conscious of after the soul (mind, so-called), which is the real man, has departed?

“Pure thought is in itself divine existence; and, on the other hand, divine existence is nothing else than divine thought.”

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Divine existence is God. God is thought. From this we may safely conclude that God created the world in *thought*, not as a mechanic would build a house, but that it was only necessary for him *to think the world*, and “it was so.” If we were to stop thinking, the world would be *to us* no more. Time, space, matter, feeling, pain, pleasure, etc., would be out of existence, should mind cease to be. One *cannot* cease to think, but can cease to think *wrong*, which will leave one thinking good. If God should cease to think, would not the world cease to exist? But God is eternity, endless and without beginning.

"In the beginning God created the heavens and the earth." What Moses really meant by the beginning can be better understood by defining words. "*In principio*" does not refer to a finite beginning, such as to build a house or beginning to write a book. "*Principium*" is your first principle, which means the origin of a thing, the basis. In principle, which is Life, Truth, Love, Spirit, Intelligence, God created the world. In the principle of mathematics, the thought or fact that two times three are six (not a fraction more or less than six) has its beginning, origin, basis, reality.

The profound and God-loving Hegel has clearly shown us more than a century ago that things are only objective thoughts, they having to us no existence except by being the object of our thoughts.

Knowing mind to be the cause or principle in seeing or perceiving all things, giving all things reality, or creating all things, we can safely assume or conclude that disease has no other existence than in mind or thought. We can change our thoughts. We can think of a thing, which is giving it existence. We can forget it, which is the same as if it were not. We can think of it again, which is equivalent to creating it again. When we are unhappy we can become happy through no other medium than our mind or our thought. When we are in pain we may for a time forget it or be unconscious of it, or we can direct or fix our thought upon the affected part and increase the pain. If certain people think of an acid, a lemon for instance, the salivary glands are brought into action as if in actual contact. Voluntarily to dilate or contract the pupil of the eye would seem to most people impossible, yet it has been done. When thinking of intense darkness, the pupil would dilate, and when of a very bright light it would contract. Many curious facts regarding the power of thought upon the human body might be recited.

Disease is the result of wrong thinking, and of course is in itself a false, wrong belief. After having seen that disease is



only a wrong or false belief, a mortal thought, all that seems necessary for relief would be to change our mode of thinking. This can be done by making something that is an antidote to disease the object of our thoughts ; or, in other words, by establishing a mode of thinking which is antagonistic to disease. In the degree this is done the disease will vanish.

It is a recorded and generally known fact that death followed where a man (criminal) was made to believe that he should be bled to death. After being blindfolded an incision was made in the skin of his arm. Water which was steadily dripping he thought was his blood. The medical attendants who were making the experiment increased his *fear* by occasionally examining his pulse, and earnestly speaking of symptoms as if he *really* were losing blood, and so, gradually, his life. The water ceased to drop, the voices apparently became weaker—a few moments of silence—and he had passed away. Did not fear produce death in this case?

If mind can act upon the body sufficiently to cause death, pure reason compels us to believe that mind can make the body sick or well.

The question now arises in the reader's mind, how can we establish this counter thought to disease?

Interest and sincerity are required before all things else. I do not attempt to give all that is required to be known and practiced in order to heal the sick, in these few lines, and can only hope to give a partial outline of the principle thereof.

Disease being a false belief is finite. All finite things involve an untruth. These, as Kant says, have an apparent existence, but their existence does not meet the requirements of truth ; for this reason they must perish, and the incompatibility of their existence becomes manifest. It would be very difficult at first to convey to anyone not acquainted with mathematics what we mean by the truth which is involved in a mathematical fact, such, for instance, as two twos make four. Suppose a man

believed and said, "twice two are five." Would it not convey a discordant thought upon the consciousness of the person addressed, so far as he was in harmony with the principle of mathematics? A man entertaining such a discordant thought is making a nothingness a something. The true thought, two and two are four, would be infinite in comparison, and would lift him, as it were, into a higher understanding of mathematics where discord is unknown. The false belief would vanish; he would see the truth. Darkness, which is nothing of itself, disappears when light appears. Sickness is an illusion, a false belief, a wrong thought, a dream. Unless we can *see* it in this light and are capable of reasoning (thinking) from a higher realm of our being, we have no power over disease.

I may be thinking that five and five are eleven, but could never prove it, it being an untruth, finite, false belief, however sincerely I may mean to think aright. To believe that twice five are ten because some one else had said so, would not be a right way of thinking. We must *feel* it as well as *believe* it, in which case it would be *faith*; after having become faith it is an unchangeable truth to me, infinite in comparison, an antidote to all its counterfeits. Unless we can speak and think from the higher principle, which is Divine Mind, our thinking is wrong, false, powerless; we pray amiss. God is Life, Wisdom, Love. Life may be defined as the spiritual principle of all vital action or force. Life is eternity, which is not an endless duration outside of space and time; it is the mental state, where sin and sickness do not exist. When we *see* or realize that sin and all its results are only false belief, the deception of our own minds, we have entered life eternal. This is truth, wisdom, when self is lost in God (All Good). When wisdom is recognized and error has disappeared, when man has no other Gods, he will be in a state of mind where he loves his neighbor as he would himself; he will reflect perfect love. "To understand the love that is God is the work of eternity."

Man is the expression of the infinite mind. The highest (in principle) idea of truth, the image and likeness of Divine Love, Wisdom, Spirit, Intelligence.

Is a sinning, sick and dying man the image of never-ending Love?

The principles of mathematics and music involve a law which forbids transgression; one fraction more or less than a given number, one vibration higher or lower than a given tone or note is discord. These principles are unchangeable. They do not punish nor forgive. The transgressor must change himself. There is nothing in the nature of God whereof to make error or sickness. Christ is sent from our Heavenly Father to root up all the plants which the Father has not planted. Jesus of Nazareth, the Christ (understanding of God), destroyed sin and sickness, fulfilling what the Father had bidden him to do.

"Thou shalt have no other gods before me" is the divine command. There being but one God, for man to have another it must be an imaginary one. Another command—"Of the tree of the knowledge of good and evil thou shalt not eat," etc. Is it not reasonable to suppose that man deceived himself by thinking that he himself was the *good*, of which he in reality is the expression or idea? He *began* (finite) to have the knowledge of good which God (principle which is all good) said he should not have. Here the question arises, how did man come to think this? how did he deceive himself, he being the impression of perfection? The answer to this will come to us in the "perfect day." Let us assume that man did entertain this false belief; doing this, he was transgressing this law (in belief). Something said to him, "Where art thou?" or in other words, he was conscious of having done wrong, evil. Referring to this, Hegel says: "It seems men should never seek knowledge, but stay in innocence." The primitive state of man was one of innocence and harmony. "Except ye become as little children," etc. A child is a symbol of innocence. Our thoughts must become



childlike. (In using the term thought here, we must not forget the difference between the word finite, or discursive thinking, and the thinking which is infinite and rational) Man has transgressed the law, has sinned in belief, which causes him to fear. The primary cause of sickness is sin, producing the secondary cause, which is fear. Fear, we know, heats the blood. This is called inflammation or the first stage of sickness. Fear does not merely mean to be afraid; it also expresses anxiety, terror, dread, etc. What man is afraid of he is liable to.

Man lives only in God as the reflection in the mirror lives and has its being in the object reflected. So "in him man lives and has his being." *Knowing, seeing, perceiving*, this is faith, trust in the Infinite, which allays all fear. When the mind is thinking wrong, and the mental force has become weakened (invalid), has false ideas, we cannot assist the already weakened and despairing mind by applying inert matter such as medical remedies, thus treating the body, which is merely the passive instrument of the soul, but we must address the real man; or, in other words, touch the spring of life (in the soul of the patient), speaking to it from the divine realm of our being.

Instantaneous cures are performed where there is present a certain co-operation which is in the pre or unconscious mind. This not being sufficiently present in most cases, must be developed (educated), and not until this is established will the sense-bound mind be free. I would add in closing this brief communication that the science of mental healing has, comparatively speaking, not reached beyond its Alpha Beta, but so far we claim to demonstrate.

Should this hasty outline awaken sufficient interest to prompt further investigation, the reader is referred to the accompanying notice.